Chapter III. Population. HUSBANDMEN.

Husbandmen, according to the 1881 census, included ten classes with a total strength of 123,134 or 15·78 per cent of the Hindu population. The details are:

Dhárwár Husbandmen, 1881.

DIVISION.	Males.	Females	Total.	DIVISION.	Males.	Females	Total.
Dásárs ...	299	341	640	Maráthás ...	22,029	22,056	44,085
Halepáiks ...	64	58	122	Radders ...	10,970	10,559	21,529
Haslárs ...	18	18	36	Rajputs ...	1722	1728	3450
Kámátis ...	995	937	1932	Súdars ...	21,956	21,466	43,422
Kudavakaligárs.	3882	3812	7694				
Malavars ...	113	117	224	Total ...	62,046	61,088	123,134

Dásárs.

Da'sa'rs, literally Servants, are returned as numbering about 640 and as found chiefly in Dhárwár, Bankápur, Hubli, Hángal, Kod, Navalgund, Ránebennur, and Ron. They are divided into two classes, Galla Dásárs and Byad Dásárs who neither eat together nor intermarry.

The GALLA DÁSÁRS speak impure Kánarese. The names in common use among men are Dásáppa, Govindáppa, and Rámáppa; and among women Hanamava, Rukhmava, and Yellava. Their family gods are Hanumán and Venkataraman of Tirupati. They have no subdivisions. They are tall and dark, with a dreamy look, regular features, small eyes, high noses, thin lips, low cheek-bones, gaunt cheeks, lank head-hair, and thick face-hair. They live in flat-roofed houses which are dirty and ill-cared for. They are great eaters and bad cooks. Their daily food is Indian millet bread, vegetables, and curds, and their holiday dishes are sweet cakes, rice, clarified butter, vegetables, and curds. They do not use flesh or intoxicating drinks. The men wear loin and shoulder-cloths, a jacket, a headscarf, and sandals; and the women wear a robe and a bodice, but they do not pass the skirt of the robe between their feet. They are hardworking, honest, even-tempered, and orderly, but unclean and untidy. Their main calling is husbandry. They work from morning till evening and are helped by their women and children. They do not work on the leading Hindu holidays. Though their calling is prosperous most are in debt, chiefly owing to the heavy rates of interest at which they borrow money. A family of five spends on food about 10*s.* (Rs. 5) a month and on dress about £1 (Rs. 10) a year. Their houses cost about £10 (Rs. 100) to build, and their house goods are worth about £5 (Rs. 50). A birth costs about 8*s.* (Rs. 4), a marriage about £10 (Rs. 100), a coming of age about £2 (Rs. 20), a pregnancy about 10*s.* (Rs. 5), and a death about £2 10*s.* (Rs. 25). They are religious. They respect Bráhmans and call them to conduct their marriage ceremonies, and Lingáyat priests to manage their funeral rites. Their *guru* or spiritual teacher is Shrinivasáchárya who lives at Anigundi near Hampi in Bellári. He does not try to gain new followers. They occasionally worship the village deities Dayamava and Durgava. They believe in sorcery and witchcraft and consult sorcerers and witches when any one falls sick. On the birth of a child its navel cord is cut, laid in an earthen vessel, and buried in some clean place. On the fifth day the goddess Jivati is worshipped and a feast is given to caste-

people, and on the twelfth day the child is named and cradled. No further ceremony takes place till marriage. On the day fixed for marriage the bride and bridegroom are rubbed with turmeric and oil, bathed, and made to sit on a raised seat. The village astrologer comes, repeats texts, and throws grains of red rice on the couple, betelnuts and leaves are handed among the guests, a feast is given to the men of the caste, and the ceremony is over. The dead are burned. Child and widow marriage and polygamy are allowed; polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste and any one neglecting the decision is put out of caste. They do not send their children to school or take to new pursuits. They are said to be rather a declining class.

BYAD or BEGGING DÁSÁRS speak impure Kánarese. The names in common use among men are Basava, Bhima, Govinda, and Hanman; and among women Basákka, Bayámma, Dayámákka, and Marekka. They have no surnames and are called after the names of the villages in which they live. Their family gods are Venkataraman of Tirupati and Hanumán. They have no sub-divisions. A man of this class is known by his peculiar dress. He wears a waistcloth, a headscarf, and a long jacket, and over the jacket a waistband. He hangs an image of the monkey-god to his neck in such a way that it may fall on his chest, holds a conch or a blowing shell in his left hand, ties a gong to his right wrist, and holds a round stick about five inches long and one inch round between the thumb and the two first fingers of his right hand to strike the gong. He hangs a long basket from his left shoulder to hold alms, carries a lamp in his hand about three feet high, and marks his forehead with two stripes of white earth with a red or yellow stripe in the middle. Dressed in this way he goes from house to house blowing his conch, repeating the name of the god Govind, and asking for alms. When he gets alms he again blows his conch, strikes the gong, and repeats seven or eight names of Hindu gods. Dásárs are like local lower class Hindus. They live in dirty ill-cared for huts with mud walls and straw roofs. They keep pet animals. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse, and vegetables, and their holiday dishes are sweet cakes made of wheat flour, sugar, and pulse. They eat the flesh of sheep, fishes, fowls, hares, and deer. They use intoxicating drinks but are temperate in their use. Their women wear a robe and a bodice but do not pass the skirt of the robe between the feet or tuck it behind. The men wear brass ear and finger rings, and the women wear brass ear, finger, and nose rings and bracelets. Their main calling is begging. They are even-tempered and orderly, but dirty and idle. Their social position is much like that of the Deccan Rámoshis. Their feeding expenses are nothing as they live on alms. A birth costs about 6*d.* (4 *as.*), a boy's marriage about £2 2*s.* (Rs. 21) including a dowry of £1 12*s.* (Rs. 16) paid to the bride's father, and a death about 2*s.* (Re. 1). They are religious, respect Bráhmans, and call them to conduct their marriages. They have a *guru* or spiritual teacher who is a Satáni by caste. They say they do not believe in sorcery,

Chapter III. Population.

HUSBANDMEN.

Dáeárs.

witchcraft or soothsaying. When a child is born its navel cord is cut and a few drops of castor-oil are put into its mouth. On the eleventh day their teacher comes and stamps the child's shoulders with a jessamin flower dipped in paste called *nám.* If the child is a boy either in the ninth month or in the ninth year the teacher heats two brass seals made in the shape of a discus and a conch and brands the boy's right shoulder with the discus-seal and the left shoulder with the conch-seal. When a marriage is settled, on the wedding day the bride and bridegroom are seated on a blanket, the village astrologer ties yellow threads to the right wrists of the bride and bridegroom, and throws red rice over them, a feast is given to men of the caste, and the marriage is over. The dead are either burnt or buried according to their relations' means. On the eleventh the teacher purifies the family by giving them holy water to sip. Child and widow marriage and polygamy are practised; polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the community, and any one who disobeys the decision is put out of caste. They do not send their boys or girls to school, do not take to new pursuits, and on the whole are a falling class.

Halepáiks.

Halepa'iks, said to mean Old Soldiers, are returned as numbering about 122 and as found in Hángal and Kod. They speak pure Kánarese. The names in common use among men are Basava, Bhimnáik, Badaknáik, and Kárenáik; and among women Bhairakka, Durgava, Kannakka, and Maridyavakka. They have no surnames. Their house deities are Hanmappa and Guttemma. Except that they are shorter and slenderer they do not differ in appearance from other local low-class Hindus. They live either in one-storeyed tiled houses or in straw huts which are generally ill-cared for. Their daily food is bread made of Indian millet or *rági* flour, rice, pulse, and vegetables. On holidays they make sweet cakes of pulse, wheat, and coarse sugar. They use flesh and intoxicating drinks. Every year at harvest they sacrifice a sheep to the field gods. They say the field gods are not their gods, still they are forced to make offerings to them or their crops will not grow. They also yearly sacrifice a sheep to their house goddess Guttemma. The men wear a loin and shouldercloth, a headscarf, and sandals. The women wear a robe and bodice like other Dhárwár lower class Hindu women, and mark their brows with turmeric instead of with *kunku* or redpowder. The men wear brass or copper ear and finger rings, waistchains, and *kádes* or silver wristlets. The women wear the gold hair ornaments called *rágti* and *chauri*, ear and toe rings, a necklace of coral, silver arm and wristlets, and glass bangles. They are honest, hardworking, even-tempered, hospitable, and orderly, but unclean and untidy. Their main calling is husbandry in which they are fairly skilful. They say that during the time of the Svádi chiefs they held lands free of rent and had much power. They are in debt and have to pay about twenty-five per cent on their loans. A family of five spends about 16*s.* (Rs. 8) a month on food and about £2 (Rs. 20) a year on clothes. A house costs about £20 (Rs. 200) to build and their house goods are worth about £10 (Rs. 100). A birth costs about 10*s.* (Rs. 5), a marriage about £40 (Rs. 400) of which about one-half goes to the bride's

HUSBANDMEN. *Halepáiks.*

father, and a coming of age, a pregnancy, and a death about 8*s.* (Rs. 4) each. They are religious, respecting Bráhmans and calling them to their marriages and other ceremonies. Their spiritual teacher is a Shrivaishnav Bráhman named Tátáchárya who lives at Hampi in Bellári. They do not believe in sorcery, witchcraft, or soothsaying. As soon as a child is born a few drops of honey and cow's milk are put into its mouth, its navel cord is cut, and the mother and child are bathed. On the fifth day the child is put into the cradle, and, on the eleventh day, the mother and the members of the family bathe and are purified. When a marriage is settled a shed is built in front of the house, and the bride and bridegroom are rubbed with turmeric and brought into the shed. A Bráhman priest ties the ends of their garments together, and tells them, accompanied by the bride's maternal uncle, to walk several times round the shed. After this the bridegroom ties the marriage string round the bride's neck and the priest ties the brow-horn or *báshing* round the bridegroom's brow and the *tondla* or marriage-bonnet round the bride's head. The bride and bridegroom are set on a raised seat, and, while women sing marriage songs, grains of red rice are thrown over them and lighted lamps are waved round their faces. Several boys are feasted and after the boys the bride and bridegroom and the caste-people. On the fourth day red water is thrown over the bride, the bridegroom, and their parents and friends, the priest is given about 3*s.* (Re. 1½), and blesses the married pair, and retires. The bride is told to hide herself and the bridegroom is told to find her out. If he finds her it is well, if not the bride will have the upper hand in the house. When a Halepáik dies, his son or other chief mourner carries with the corpse to the burning ground a pot filled with cooked rice. At the burning ground the chief mourner spreads three leaf plates and serves the food on the plates for the spirit of the dead. The body is burnt. The impurity caused by a death lasts a month. At the end of the month a dinner is given to caste-people and the family is purified. Child and widow-marriage and polygamy are allowed, and polyandry is unknown. They are bound together by a strong caste feeling, and have an hereditary headman. Social disputes are settled by their castemen and any one who disobeys the decisions is put out of caste. They do not send their boys or girls to school, and do not take to new pursuits. They are a steady class.

Hasláns.

Hasla'rs are returned as numbering thirty-six and as found only in Hángal. They speak impure Kánarese. The names in common use among men are Hucha, Maria, and Suttana; and among women Basakka, Diami, Fakiri, and Ramakka. They have no surnames. Their chief god and goddess are Malláppa and Guttemma. They have no subdivisions. They are strong, stout, dark, and muscular. They are hardworking and orderly, but dirty and untidy. They live in thatched houses which are dirty and ill-cared for. They are great eaters and bad cooks. Their daily food is bread made of *rági* flour, Indian millet gruel, garlic, onions, and vegetables. Their holiday food is sweet cakes made of wheat pulse and coarse sugar, rice, milk, curds and butter. They eat mutton, employing a *mulla* to kill the sheep, and drink liquor. The men wear a loin and shouldercloth, a

Chapter III. Population.

HUSBANDMEN.

Haslárs.

headscarf, and a short coat. The women wear a robe and a bodice without passing the skirt of the robe between the feet. They have no stock of good clothes for daily use or for special occasions. The men keep the top-knot or *shendi* and ear-tufts or *jhulpis*. They wear no ornaments. Their main calling is field work in which their women help. Many are in debt. A family of five spends about £1 (Rs. 10) a month on food and about 8*s*. (Rs. 4) a year on clothes. A birth costs about 8*s*. (Rs. 4), a marriage about £10 (Rs. 100), a coming of age about 4*s*. (Rs. 2), a pregnancy nothing, and a death about 2*s*. (Re. 1). They are religious. They do not respect Bráhmans and do not call them to perform their religious ceremonies. All their ceremonies are performed by Lingáyat priests, and their *guru* or spiritual teacher is also a Lingáyat who lives at Togsi in Maisur. He punishes all religious offences and receives homage from his disciples. They do not believe in sorcery, witchcraft, or soothsaying. At their marriages a Lingáyat priest comes and ties *kankan* or yellow threads to the wrists of the bride and bridegroom. Then the bridegroom fastens the marriage string to the bride's neck, the women sing marriage songs, and wave a lighted lamp round the faces of the married couple. The priest is dismissed with a present of about 3*s*. (Rs. 1½), a caste feast is given, and the marriage is over. When a girl comes of age she sits by herself for three days. On the fourth she is bathed, dressed in fine clothes, and sent to her husband's room. When a person dies the body is carried to the burning-ground and is there either burnt or buried according to the family's means. Child and widow-marriage and polygamy are practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the members of the caste and if any one neglects the decisions he is put out of caste, unless he pays a fine of £1 (Rs.10) half of which is given to the teacher and the rest is spent on a caste feast. They do not send their boys or girls to school, and do not take to new pursuits. They are a steady calss.

Kámátis.

Ka'ma'tis, also called Kunchigárs, are returned as numbering about 1932 and as found in Dhárwár, Hángal, Kod, and Ránebennur. They speak incorrect Kánarese. The names in common use among men are Bhima, Hanuma, Kalla, Ninga, and Naga; and among women Basava, Kallava, Mallava, and Ningava. They have no surnames. Their family gods are Hanumán and Narsivha. The chief shrine of Narsivha is at Kadari in the Kadapa district of Madras. They have no subdivisions. They are like ordinary Kánarese labourers. They live in dirty and ill-cared for thatched houses with walls of mud and stones. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse, and vegetables; and their holiday dishes are sweet cakes made of wheat, pulse, coarse sugar, milk, curds, and vegetables. They use the flesh of fishes, fowls, sheep, and deer, but not of other animals. They do not use intoxicating drinks. The men wear a loin and shouldercloth, a jacket, and a headscarf, and the women a robe and bodice without passing the skirt of the robe back between the feet or tucking it behind. The men wear ear and finger rings, and the women ear, finger, toe, and nose rings, necklaces,

HUSBANDMEN, *Kámátis.*

waistbands, and glass bangles. They are hardworking, honest, even-tempered, and orderly, but dirty and untidy. Their main calling is husbandry. They work in the fields from morning to evening. They generally grow rice and when the rice crop is cut sow some vegetable. Their women help in the field and their children tend cattle. A family of five spends about £1 (Rs. 10) a month on food and about £1 10*s.* (Rs. 15) a year on clothes. A hut costs about £1 (Rs. 10) to build and 6*d.* (4 *as.*) a month to rent. The value of their house goods including cattle is about £20 (Rs. 200). A birth costs about 4*s.* (Rs. 2), a son's marriage about £10 (Rs. 100) of which £2 (Rs. 20) go to the girl's father, a girl's coming of age about £1 (Rs. 10), a pregnancy about 1*s.* (8 *as.*), and a death about £2 (Rs. 20). They are religious, respect Bráhmans, and call them to conduct their marriage ceremonies. Their funeral rites are performed by men of their own caste. They make pilgrimages to Kadari and Tirupati in Madras. Their spiritual teacher lives at Tirupati. He does not try to make new followers. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel cord is cut and the child and mother are bathed. On the eleventh day they clean the house, bathe, and are purified. On the thirteenth the child is named and cradled. A day or two before a wedding, a dinner is given in honour of the family gods, and the bride and bridegroom are rubbed with turmeric and bathed. On the wedding day the bride and bridegroom are seated on a blanket, the Bráhman repeats verses and throws red rice over the couple, and a feast without flesh is given to caste-people. Next day the bride and bridegroom are seated on a horse and carried through the chief streets in procession, and the marriage is over. When a Kámáti dies the body is carried to the burial ground in a bamboo car adorned with flags and plantain leaves, and is buried. Child and widow marriage and polygamy are allowed, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by castemen and any one neglecting such decisions is put out of caste. They do not send their boys or girls to school, take to no new pursuits, and are a falling class.

Kudavakáligárs.

Kudavaka'liga'rs, or Hoemen, are returned as numbering about 7694 and as found all over the district. They are said to be called Kudavakáligárs from the iron field-hoe or *kudav.* They speak impure Kánarese. The names in common use among men are Basáppa, Mallappa, and Ningáppa; and among women Basava, Kallava, and Ningava. They have no surnames. Their family-gods are Basavána, Virabhadra, and Yellava. Basavána's chief shrine is at Ulvi in North Kánara, Yellava's at Savadatti in Belgaum, and Virabhadra's at Rachoti in the Madras district of Kadapa. They have two divisions Taddodi and Dandavati who eat together but do not intermarry. They are tall, strong, and muscular. They live in neat but rather dirty flat-roofed houses and keep cows, oxen, and buffaloes, and sometimes one or two farm servants on 4*s.* to 6*s.* (Rs. 2-3) a month. They are great eaters and bad cooks. Their daily food is Indian millet bread, vegetables, and buttermilk, and their holiday dishes are sweet cakes, rice, and milk. They do not use flesh or intoxicating drinks. The men

Chapter III. Population.

HUSBANDMEN. *Kudavakáligárs.*

dress in a loin and shouldercloth, a jacket, a headscarf, short trousers ending a little above the knee, a blanket, and sandals. The women dress in a robe and bodice, but do not pass the skirt of the robe between the feet. Their holiday dress is the same, but of better and costlier materials. The men wear ear and finger rings, and the women ear, nose, and toe-rings, waistbands, glass and silver bangles, and silver armlets. They are hardworking, honest, even-tempered and orderly. Their main calling is husbandry. They work every day from morning till evening except on Monday which is sacred to their god Basav. The women help in the field and the children tend cattle. They are skilful workers. Some are landholders and others field labourers. Their women sell butter, milk, and curds, the produce of their cows and she-buffaloes. They are a well-to-do class, generally free from debt, seldom borrowing except to meet marriage expenses. A family of five spends about £1 (Rs. 10) a month on food and £2 10*s.* (Rs. 25) a year on clothes. A house costs about £40 (Rs. 400) to build and about 4*s.* (Rs. 2) a month to rent. Their house furniture is worth about £30 (Rs. 300). A birth costs about 10*s.* (Rs. 5), a son's marriage about £15 (Rs. 150) of which £8 (Rs. 80) is paid to the girl's father, a coming of age about £1 (Rs. 10), a pregnancy about £1 (Rs. 10), and a death about £1 10*s.* (Rs. 15). They are religious and respect both Bráhman and Lingáyat priests. They call a Bráhman to conduct their marriages and a Lingáyat to conduct their funerals. They keep the leading Bráhmanic holidays. On every Tuesday in the month of *Ashádh* or July-August their women worship the goddess Gulkava, and in the first half of the month of *Shrávan* or August-September the goddess Changalkava is worshipped. The *Jeshth* or June-July full-moon is called *Karhunvi* and is held in great honour. The day before the full-moon, Indian millet is boiled, made into thick gruel, and given to working bullocks; and on the full-moon day eggs are broken and mixed with oil and forced down the bullocks' throats. They are dressed in rich blankets or woollen cloths, decked with flowers, and have their horns painted red. In some cases rich husbandmen put their women's silver anklets on the bullocks' legs. All the husbandmen meet together taking their white and red but not their black bullocks, and go in procession half a mile out of the village. A hemp rope is tied across the village gates about ten feet from the ground. The husbandmen form a return procession with the bullocks in front, and race their bullocks at top speed towards the village gates. If a white bullock is first to enter the gates, the white Indian millet crop will be plentiful, and if a red bullock wins the red Indian millet crop will be plentiful. The owner of the winning bullock is allowed to break the rope across the gate with his whip, a ceremony which is called *karihariyona* or the rope-breaking. They do not go on pilgrimage. The village Lingáyat priest is their *guru* or spiritual teacher and they occasionally ask him to dine at their houses. They worship the village goddesses Dayamava and Durgava and believe in sorcery, witchcraft, and soothsaying. Their religious rites and customs do not differ from those of Lingáyats. Child marriage and polygamy are practised, widow marriage is forbidden, and poly-

HUSBANDMEN.

andry is unknown. They do not consider that birth, death, or women's sickness causes impurity. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste, and if any one disobeys the decisions he is put out of caste. They do not send their boys or girls to school, take to no new pursuits, and are a steady class.

Maráthás.

Mara'tha's are returned as numbering about 44,085 and as found all over the district. Between 1675 and 1752 when the great Shiváji and other Marátha chieftains carried their arms into the Karnátak, thousands of Maráthás and Bráhmans followed them and many settled in Dhárwár. The present Marátha population of Dhárwár are the descendants of these people and of others who from time to time followed the conquerors. Their home speech is Maráthi, but they speak Kánarese with the people of the district. The names in common use among men are Sambháji, Santáji, Shiváji, and Suryaráo; and among women Ambábái, Jijábái, Soyarábái, and Yesubái. Their surnames are Bhoslé, Chaván, Daphalé, Ghárgé, Ghátgé, Gáikwár, Máné, Nimbálker, Sinde, and Thorát. Their chief gods are Khandoba of Jejuri, Vithoba of Pandharpur, and Venkataraman of Tirupati, and their chief goddesses are Ambábhaváni and Tuljábhaváni of Sátára and Mahálakshmi of Kolhápur. They have no subdivisions. They are dark, bold, and muscular. They live in one-storeyed houses with walls of sun-burnt bricks and flat or tiled roofs. They are moderate eaters and bad cooks. Their daily food is Indian millet bread, pulse, vegetables, onions, and garlic, and their special holiday dishes are sweet cakes made of rice or wheat flour, sugar, clarified butter, and flesh. On the Dasara holiday in October and on other festive occasions they sacrifice a sheep to their goddess Durgádevi and eat its flesh. They use intoxicating drinks. The men wear a loin-cloth or short trousers coming to the knees, a jacket, a shouldercloth, and a turban, and tie a waistband tightly round the waist. The women wear a robe and bodice but do not pass the skirt of their robe between the feet. Both men and women are clean, neat, and tasteful in their dress having a marked liking for gay colours. They have a good stock of clothes for ordinary wear and for special occasions. The women of rich Maráthás do not appear in public and when they go out their hands and faces are completely covered. The Maráthás are active, hardworking, intelligent, honest, hot-tempered, hospitable, and spirited. They work as husbandmen, labourers, messengers, constables, and house-servants. Some trade and a few have risen to high posts under Government. A family of five spends about £1·4*s.* (Rs. 12) a month on food. A house costs £20 to £50 (Rs. 200 - 500) to build and their house goods are worth about £5 (Rs. 50). A birth costs about 16*s.* (Rs. 8), a marriage about £10 (Rs. 100), a girl's coming of age about £3 (Rs. 30), a pregnancy about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious, respecting Bráhmans, and calling them to conduct their religious ceremonies. They keep the usual Hindu holidays and make pilgrimages to the shrines of Vithoba at Pandharpur, Mahábaleshvar at Gokarn in Kánara, and Tuljábhaváni in Sátára. Their spiritual teacher is Shankaráchárya the pontiff of the Smárt Bráhmans. They believe in sorcery, witchcraft, and

Chapter III. Population. Husbandmen. *Maráthás.*

and soothsaying. They do not keep all the sixteen Bráhmanic *sanskárs* or sacraments. Their chief ceremonies are birth, marriage, coming of age, death, and mind feasts or *maháls* which are performed with a Bráhman's help. On the *mahálsor* ancestral mind-days they bathe, dress, and offer balls of cooked rice to crows. If the crows eat the food the ancestors are satisfied; if not they are displeased. Child and widow-marriage and polygamy are practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the castemen and any one who disobeys the decision is put out of caste. The authority of the community is said day by day to be failing. They send their boys and girls to school, take to new pursuits, and are a rising class.

Malavárs.

Malavárs, or Woodlandmen, a class of Lingáyats, are returned as numbering about 224 and as found in Gadag, Hángal, and Karajgi. They say they are called Malavárs because they used to live in the *malanád* or hilly country. Other Lingáyats say, they were called Malavárs or the dirty people because they did not keep the rules of the Lingáyat religion. The names in common use among men are Basáppagavda, Ningangavda, and Rudráppagavda; and among women Basava, Gangava, and Ningava. They have no surnames. They have two divisions Muskin Malavárs or face hiders, whose women cover their faces like Muhammadans, and Nira Malavárs or water-hiders who cover their water-pots with a cloth when bringing water from a well. They do not differ in appearance from the ordinary local Lingáyats. Most live in one-storeyed houses of the better class with walls of brick and tiled roofs. Their daily food is Indian millet bread, rice, pulse, and vegetables, and on holidays they eat sweet cakes. They do not use flesh or intoxicating drinks. Their dress does not differ from that of other Lingáyats. They are generally even-tempered, hardworking, and orderly. Most of them are landholders and village headmen, and some of them trade. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £10 (Rs. 100) to build and 2*s.* (Re. 1) a month to rent. A birth costs about 8*s.* (Rs. 4), a son's marriage about £15 (Rs. 150), a girl's coming of age about £1 (Rs. 10), a pregnancy about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious, respecting Bráhmans and calling them to conduct their marriages. At their marriages the Bráhman priest ties yellow threads or *kankans* round the right wrists of the bride and bridegroom and throws grains of rice over their heads. The rest of the marriage ceremony and all other religious rites are conducted by Lingáyat priests. They have a spiritual teacher who lives in North Kánara and gives them religious instruction. They keep the leading Hindu holidays and believe in sorcery, witchcraft, and soothsaying. All their ceremonies from birth to death are like those of other Lingáyats. Child and widow marriage are allowed, but neither divorce nor polyandry. They are bound together by a strong caste feeling. Their social disputes are settled by their castemen and any one who disobeys is put out of caste. They send their children to school, take to new pursuits, and are a steady class.

Radders are returned as numbering 21,529 and as found all over the district. They have several divisions as Chitnat, Matmat, Namad, Nurval, and Páknák. Most of them are Lingáyáts and wear the *ling*. The members of these subdivisions eat together but do not intermarry. The names in common use among men are Bharmáppa, Chandáppa, Fakiráppa, and Gurápa; and among women Basava, Irakka, Somakka, and Yellamma. They speak Kánarese. In appearance they are dark and muscular. Most of them live in dirty one-storeyed houses with walls of brick and stone. They keep cows, bullocks, and buffaloes. They are great eaters and bad cooks. They take three to four meals a day. Their daily food is bread, vegetables, and pulse, and their special holiday dishes are rice, curds, and sweet cakes. They do not use flesh or intoxicating drinks. The men wear short breeches or a waistcloth about seven and a half feet long, a shouldercloth, a headscarf, and sandals. The women wear a robe and a bodice like other low-class Lingáyat women. They are orderly, hard-working, thrifty, and hospitable, but very unclean and untidy. Their main calling is husbandry. Some work as gardeners and labourers and a few are beggars. A family of five spends about £1 4*s.* (Rs. 12) a month on food. A house costs them about £20 (Rs. 200) to build, a birth costs about £1 10*s.* (Rs. 15), a marriage about £20 (Rs. 200), and a death about £1 10*s.* (Rs. 15). They are religious. They worship Máruti, Venkatesh, and Yellamma, and are specially devoted to Venkatesh. Most call Jangams or Lingáyat priests, and a few call Bráhmans to conduct their religious ceremonies. They keep the leading Hindu holidays. On all new-moon days, except the *Márgashirsh* or December new-moon, they offer *kadbus* or sugar dumplings to the goddess Lakshamava, and taking some of the dumplings and other cooked food to their fields, throw a little to the four corners of heaven and eat the rest. During harvest time they please the goddess Lakshmava by offering her a goat or plantains and cocoanuts. In making these offerings the goddess is worshipped at her house in a stone placed under a tree. This stone is first rubbed with lime-water and then with redlead. They believe in sorcery, witchcraft, and soothsaying. They admit that ghosts abound, but they seldom seek the help of exorcists, having great faith in Hanumán as a guardian and spirit-scarer. When a person is possessed he is made to sit in front of Hanumán and his brow is marked with ashes taken from a pot of burning incense placed before the god. It is believed that by this means the evil spirit is driven away. When a child is born its navel-cord is cut and the mother and child are bathed. On the fifth day a feast is given to caste-people and in the evening the goddess Sathi is worshipped and a lighted lamp is waved round her face. The father of the child is not allowed to see the lamp waved. If he sees it they fear that the child and its mother will sicken. On some day between the thirteenth and the thirtieth an unsewn bodice and some sweet cakes are offered to the goddess Sathi as it is believed that for a month after its birth the child is under the control of the goddess from whom comes any sickness from which the child may suffer. When a marriage is settled an astrologer is asked to choose a lucky day. Two or three days

Chapter III. Population. HUSBANDMEN. *Radders.*

before the day fixed the bride and bridegroom are rubbed with turmeric and bathed at their homes and a feast is given to friends and relations. Next day the bridegroom is led to the bride's where his relations pile a large heap of rice on a blanket. In front of the heap a platter, a lamp, and the ornaments to be given to the girl are placed; at each corner of the heap a half cocoanut is set and round the heap a line of turmeric powder is drawn. Two women whose husbands are alive come each with a platter on which is a lamp, wave the lamp round the heap, and burn incense before it. They take the lamps off the platters and fill them with rice from the heap, and then set the lamps on the rice. They carry the platters to the girl's house-shrine throwing rice on either side as they go, and set the platters before the house-god. When this is over the bridegroom's party return home. On the wedding day the bridegroom, wearing a rich dress and seated on a bullock, goes with music, friends, and relations to the bride's house. The bride and bridegroom are made to stand in two bamboo baskets filled with rice in which a copper coin is placed. A white sheet with a central turmeric cross is held between them. The priest ties cotton threads to the right wrist of the bridegroom and to the left wrist of the bride and repeats sacred verses. He tells the bridegroom to touch the lucky thread or *mangalsutra* and ties it round the bride's neck and throws grains of rice on the heads of the pair. Betelnuts and leaves are handed among the guests, a feast is given to the castemen, and the wedding is over. Of the Radders those who are Lingáyats bury their dead and the rest burn them. If the dead is burnt, on the third day the ashes are gathered and thrown into water, and on the ninth, tenth, or eleventh the clothes of the dead are washed and set near the house-gods with the deceased's ornaments, and cooked food is offered to them. To the spirit of the headman of a family an offering of food is made every month after his death. The images of the dead are worshipped along with the house-gods and once a year a headscarf or a waistcloth, or a robe if the deceased was a woman, are offered to the images of the dead. Some do not allow their widows to marry, and others allow widows and divorced women to marry once. A few send their boys to school. They do not take to new pursuits and on the whole are a steady class.

Páknák Radders.

PÁKNÁK RADDERS are found scattered all over the district. They form a subdivision of Radders. Their home tongue is Telugu, but out of doors they speak an impure Kánarese and Hindustáni. Their names are the same as those of other Rádders. Their family deities are Hanumán, Hulgeva, and Yellamma. The chief shrine of Yellamma is at Savadatti in Belgaum and of Hulgeva near Hospeth in Bellári. Though they are Hindus they dress somewhat like Musalmáns. The men dress in a long cloth about four feet broad round the waist, and taking a second cloth tie its two ends behind the neck and let them fall loosely in front. They throw a long cloth over the head, allowing the ends to fall on both shoulders, and over that they wear a long piece of cloth round the head like a turban. The women dress in a robe and bodice without passing the skirt of the robe between the feet. The men wear ear and finger rings and wristlets, and the women wear nose, ear, and toe rings, a necklace, and glass bangles.

HUSBANDMEN. *Páknák Radders.*

They live in thatched houses which are generally dirty and ill-cared for. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse, and vegetables, and on holidays they eat rice and flesh. They use intoxicating drinks and are intemperate in their habits. They are even-tempered, dirty, and idle. Their main calling is begging from door to door. When they go on their begging rounds they carry a palm-leaf book bound by a thread passed through holes made in the leaves. Figures of men, children, bullocks, horses, trees, and other fanciful objects are engraved on the leaves as well as mysterious Telugu verses. They hold an iron pin in their hands, and when any one wishes to know his fortune they tell him to put the pin in the book. When the person has put the pin in the book the Radders open the book and interpret the meaning of the figure painted on the leaf. A snake means death, a scorpion misfortune, a mango or a plantain good luck. A few till lands and labour for hire. A family of five spends about 8*s.* (Rs. 4) a month on food. A hut costs about £1 (Rs. 10) to build and their house goods are worth about 10*s.* (Rs. 5). A birth costs about 2*s.* (Re. 1), a marriage about £3 10*s.* (Rs. 35), and a death about 1*s.* 6*d.* (12 *as.*). They do not respect Bráhmans or call them to their marriages which are conducted by men of their own caste. They do not worship Bráhmanic gods and do not keep the usual Hindu holidays. Their spiritual teacher is a Lingáyat priest named Virabikshavati who lives in Kattikeri in Bangalore. They believe in sorcery, witchcraft, and sooth-saying. On the birth of a child the midwife cuts its navel-cord, and puts a few drops of castor-oil into its mouth. On the third day the goddess Sathi is worshipped, caste-people are feasted, and the child is laid in a cloth cradle and named. No further rites are performed till marriage. The day before the wedding they offer food to their family goddess, and on the wedding day five women whose first husbands are alive make the bride and bridegroom sit on a blanket, throw red rice over the pair, wave lighted lamps round their faces, and say *So soban* that is Happiness to the bride and bridegroom. Caste-people are feasted on liquor and *bháng* and the wedding is over. The dead are buried. On the next day cooked rice, the flesh of a fowl, liquor, and *bháng* are offered at the grave to the spirit of the dead. Some once a year offer boiled rice and flesh to the spirits of their dead ancestors. Those who do so are supposed to get children, wealth, and prosperity. Child and widow marriage and polygamy are allowed, but not polyandry. They are bound together by a strong caste feeling. Their social disputes are settled by men of their caste and any one who disobeys the decisions is put out of caste. They do not send their children to school, take to no new pursuits, and on the whole are a falling class.

Rajputs.

Rajputs are returned as numbering about 3450 and as found all over the district. They say that their ancestors were Kshatriyás who added to their names the word *sinha* or lion latterly corrupted into *sing*; and that they formerly lived in Upper India, and came to Southern India as soldiers and military adventurers. They speak Hindustáni at home and impure Kánarese with the people of the district. The ordinary names among men are Bhavánsing, Gangárám, Govindsing, and Parasharámsing; and among women Bhaváníbái, Gangábái, Sundrá-

Chapter III. Population. HUSBANDMEN. *Rajputs.*

bái, and Tulsábái. They have no surnames. Their family deities are Venkataraman or Bálāji of Tirupati and Durga. They have several subdivisions the particulars of which are not known. It is said that when they settled in Southern India some Rajputs kept or married local women and that their issue formed the clans of Chaváns, Pavárs, and Jádhavs who afterwards became heads of powerful Marátha families. They have *gotras* or family-stocks and a boy and girl of the same stock cannot intermarry. They are tall, robust, fair, and handsome. Most of them live in one-storeyed houses of the better class with walls of brick and tiled roofs. The houses are clean and well-cared for. They are great eaters and bad cooks. Their daily food is Indian millet or wheat bread, pulse, vegetables, and clarified butter; and their special holiday dishes are sweet cakes made of wheat, sugar, clarified butter, almonds, raisins, and spices. They do not drink liquor. Unlike other Hindus they use iron pincers to keep their cooking vessels on the hearth and to take them off the hearth. The men wear a loin and a shouldercloth, a jacket, a waistband, a turban, and shoes; and the women wear a robe and a bodice without passing the skirt of the robe back between the feet. On festive occasions women wear a petticoat and a scarf called *chungi*, one end of which is fixed to the waist on the right, brought under the left arm-pit from behind the back, carried over the right shoulder and head, and allowed to fall loose on the left arm. Women wear false hair and shoes when they go out, but they do not appear in public. Both men and women are neat, clean, and tasteful in their dress. Rajput men and women wear the same ornaments as other Hindus, except that the shapes are Upper Indian shapes. The nose-ring of the local upper class Hindu women is about an inch and a half in diameter, while the Rajput nose-ring is about six inches in diameter. Part of the ring passes through a hole in the left nostril and part is lifted up and tied by a string to the hair above the forehead. The Rajputs are honest, hardworking, brave, hot-tempered, hospitable, and orderly. Their main calling is to serve Government or private persons as constables, watchmen, and messengers. Lately many have taken to husbandry. They complain that they can find no work suited to their strength, honour, or tastes. Their caste position is at the foot of the Kshatriyás. They eat from the hands of Gaud Bráhmans only. A family of five spends on food about £1 (Rs. 10) a month, and on clothes about £3 (Rs. 30) a year. A house costs about £10 (Rs. 100) to build, and 2*s.* (Re. 1) a month to rent. Their house furniture is worth about £5 (Rs. 50). A birth costs about £1 (Rs. 10), a thread-girding about £2 (Rs. 20), a daughter's marriage about £30 (Rs. 300) including the dowry to the bridegroom, a girl's coming of age about £1 (Rs. 10), a pregnancy about £1 10*s.* (Rs. 15), and a death about £5 (Rs. 50). Their family priests are Gaud Bráhmans, and they call them to conduct their ceremonies. A Gaud Bráhman *bairági* acts as their spiritual teacher, giving them religious instruction and getting presents of food and money. The teacher tries to make new followers. They keep the sixteen *sanskárs* or sacraments like Bráhmans. Child marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. They are bound together by a strong